MIGRANT MINISTRY
REPORT IN AFRICA

GOD WALKS
WITH HIS PEOPLE

BEST PRACTICES 2024

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data compiled by:
Scalabrini Institute for Migration Studies in Africa (SIHMA)

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INTRODUCTION

Commissioned by the Dicastery for the Promotion of Integral Human Development and compiled by the Scalabrini Institute for Human Mobility in Africa (SIHMA), the Ministry Report offers a picture of the laborious and fundamental contribution of the Catholic Church and its organisations and congregations in Africa in restoring dignity, protection, sustainability and agency to the countless people who cross borders and seas in search of a homeland.

Founded in 2014 by the Missionaries of St Charles - Scalabrinian, SIHMA is a non-profit organisation dedicated to investigating and understanding human mobility to offer, through research, support to the challenges faced by migrants, refugees, victims of human trafficking, and seafarers. Following the teaching and spirituality of Saint John Baptist Scalabrini, SIHMA provides research, publications, training, and dissemination of findings to empower local Churches and organisations in their daily effort to welcome, protect, promote, and integrate people on the move. SIHMA represents a bridge between academic research and civil society work in this field and addresses multiple audiences, aiming at enabling an authentic narrative of migration based on evidence and including the voice of stakeholders.

Reflecting on the 110th Message for the World Day of Migrants and Refugees (WDMR) from the Holy Father, this year's primary focus of research has been on providing spiritual assistance to migrants, inspired by the Message's theme, 'God walks with His people.' Highlighting the itinerant dimension of the Church, particularly regarding migrants, this approach showcases a synodal path to overcome various threats and obstacles, aiming to reach the true homeland together. The presence of Christ among migrants is manifested through 'efficacious signs of grace' (CCC 1131), such as the celebration of Sacraments, pastoral counselling, and, more broadly, spiritual care. To this end, it is essential to consider the projects and good practices of local Churches, as well as Catholic congregations and organisations dedicated to spiritually assisting people on the move.

This report entails qualitative research on selected good practices (GPs) in Africa focusing on the year 2023, and it provides 29 Good Practices, including a description of the activities and some photos of the projects. The working method follows the previous report and consists of 3 phases.

First, SIHMA sent a request for data collection on their activities to different country contacts on the African continent. Then it forwarded a questionnaire in multiple languages (English, French and Portuguese) for completion as a Word document or online form.

In the second step, SIHMA collected and analysed the material received on good practices from the different organisations and interacted with them to prepare a summary.

The report broadly covers geographically, all major areas of Africa, offering through the 29 good practices a glimpse of 17 countries, namely Angola, Botswana, Central African Republic, Cote d' Ivoire, Comoros, Democratic Republic of Congo, Egypt, Eswatini, Ghana, Gambia, Côte d'Ivoire, Kenya, Mauritius, Morocco, Mozambique, South Africa, and Uganda.

The good practices have been selected according to these key criteria: positive impact, sustainability, innovation, efficacy, participative approach, collaborative approach, and replicability. The report emphasises the good practices that had a positive and tangible impact on improving the well-being of individuals and/or communities in the immediate, medium, or longer-term, as well as those who have proven to be sustainable and contributed to an innovation in the livelihoods of participants. Relevant practices that strategically achieved a specific objective or strengthened local capacity and collaborative approach among institutional and non-institutional actors were also included. In its multifaceted prism of contributions, the report reflects the universality of the Church, its geographic distribution within the region concerned, and the multiplicity of charisms, orders, congregations, organisations, and movements.

The report also entails best practices by the "Atlantic Migration Route," a common and active migratory route from and through West and North Africa to the Canary Islands and Southern Europe. Due to the continuous rise in the number of movements and the risks, deaths,

and disappearances, various stakeholders, organisations, and dioceses are participating in interventions to protect people on the move.

Finally, all the material collected has been processed and reviewed and has taken the form of this report through which the reader will be able to realise, tangibly and dynamically, how God continues to walk with his people, especially people on the move.

NATIONAL PROJECT

ADDRESSING THE CHALLENGES OF IRREGULAR MIGRATION, CATHOLIC BISHOPS CONFERENCE OF ETHIOPIA GENERAL SECRETARIAT, ETHIOPIA

Location: Addis Ababa, Ethiopia

Based in Addis Ababa, Ethiopia, the Catholic Bishops Conference of Ethiopia General Secretariat focuses on addressing the challenges of irregular migration by engaging in the prevention, protection, and reintegration of migrants. Through awareness campaigns, vocational training, life-skills workshops, and counselling, the organisation aims to shift societal perceptions of migration and highlight opportunities within Ethiopia. Their spiritual care includes pastoral services, regular sacraments, and community engagement. Collaboration with government and non-government stakeholders ensures effective implementation and monitoring of programs. Beneficiaries include migrants, refugees, internally displaced persons (IDPs), returnees, and victims of human trafficking, primarily from Ethiopia, Eritrea, Somalia, South Sudan, and Sudan. The organisation's participative approach involves beneficiaries in program assessments to identify critical gaps, ensuring that initiatives like income-generating activities align with community needs. Supported by over 20 staff members, the organisation's work has improved the livelihoods and social reintegration of migrants, helping them support their families and communities. The organisation offers transportation, emergency support, accommodation, and basic needs.

Most of the migrant returnees receive livelihood support and post-counselling sessions through this project. The Church supports most IDPs and Refugees in integrating socially and starting businesses and life again. Most of these beneficiaries become successful.

During the planning phase, a needs assessment is conducted, and then, during the project, other Non-Governmental Organisations (NGOs) and the government supervise and evaluate the program. Hence, Monitoring and Evaluation Mechanisms are put into place before the start of the implementation.

The Catholic Bishops Conference of Ethiopia General Secretariat collaborates with the government and other stakeholders, which are carefully mapped out before collaboration happens. Despite stakeholders and the government being involved at the grassroots level and playing a key role in arranging and facilitating the ground operations, there's a need for more improvements.

EMPOWERING MARGINALIZED GROUPS THROUGH PROFESSIONAL AND VOCATIONAL TRAINING, JESUIT REFUGEE SERVICE (JRS), ANGOLA

Location: Angola

Located in Angola, JRS provides vital support to refugees and asylum seekers, focusing on empowering survivors of gender-based violence and offering livelihood opportunities. JRS Angola's mission is to accompany, serve, and advocate for marginalised groups, achieved through professional training programs in partnership with governmental institutions. These partnerships ensure certified and quality vocational training that aligns with the beneficiaries' needs. Spiritual care includes pastoral counselling, creating spaces for reflection, and sacramental celebrations. Beneficiaries, primarily refugees from the Democratic Republic of Congo (DRC), are actively involved in identifying their needs and suitable training opportunities. With a team of 32 paid staff, JRS has empowered women and adolescents, enabling them to become self-reliant. Their collaborative efforts with refugee community leaders, donors, and training institutions have fostered resilience and strengthened integration into local communities.

JRS' work has been fundamental in people's lives, especially the most vulnerable, for example, women and adolescents, through Gender Based violence and livelihood support activities where they have been empowered to become resilient and self-sufficient.

JRS Angola is moving from assistance to sustainability. The process is slow, but it has shown positive signs that, through persistence, it is possible. The organisation has partnered with government institutions specialising in professional and vocational training, and this has yielded satisfactory results.

JRS emphasises partnership, collaborating with Community Leaders who work closely with beneficiaries. These community partners have specific skills and professions that help identify the areas that would assist the community. JRS also employs some of the community members so that they can generate an income. The institution

also ensures that courses and training are tailored to the needs of the community and partners where existing qualifications are not in place.

Concerning collaboration, the partners include Refugee Community Coordination, the United Nations Refugee Agency (UNHCR), Julia Taft, JRS-United States of America (USA), and, finally, the National Institute of Professional Training (INEFOP). According to the organisational representative, the work that JRS Angola is conducting is replicable in other contexts.

COMPREHENSIVE SUPPORT AND SPIRITUAL CARE FOR MIGRANT AND REFUGEE WOMEN AND CHILDREN, BIENVENU SHELTER, SOUTH AFRICA

Location: Johannesburg, South Africa

Based in Johannesburg, South Africa, the Bienvenu Shelter offers comprehensive services, including safe housing, daycare, pre-schooling, livelihood training, and spiritual care for migrant and refugee women and their children. Weekly prayer and reflection groups, mass celebrations, and gospel reading sessions are integral to their spiritual programs. The organisation also respects religious diversity, ensuring inclusivity for non-Catholic residents. Collaboration with various organisations, including Pastoral Care for Migrants and Refugees and Jesuit Refugee Service, enables the shelter to provide counselling, legal aid, and social support. Beneficiaries come from diverse countries, including the DRC, Zimbabwe, Angola, and Malawi. The participative approach includes feedback sessions, monthly group meetings, and suggestion boxes for beneficiaries to voice concerns and suggestions. With a team of 31 (19 staff and 12 volunteers), the institution has empowered women to achieve financial independence, supported holistic child development, and maintained ongoing connections with former residents to ensure their success.

The Bienvenu Shelter holds weekly Prayer/ Reflection groups with staff and residents of the Shelter, facilitated by one of the Scalabrinian Sisters in collaboration with the Pastoral Care for Migrants/ Refugees Department in the Archdiocese of Johannesburg. Catholic Priests are very supportive of the project and conduct regular mass celebrations. The children in the Crèche and Baby Room celebrate Easter and Christmas and learn the meaning of the two events.

Children also learn through reading time where they look at the Bible and the teachers share stories with them. There is daily prayer and gospel reading with the staff team during handovers. Children from the creche and baby room always give thanks for their daily meals before eating. Residents of the Shelter are orientated to attend their own church service over the weekend. Respect is also given to non-Catholics, e.g., Muslims.

A positive effect is the empowerment of refugee women to become financially self-sufficient and integrate themselves into local communities. This has been achieved since the inception of the Shelter in 2001, and many former residents of the shelter are now living on their own in local communities and supporting themselves and their children. Former residents continue receiving long-term psychosocial support to give them encouragement and a positive mindset. Residents who have been aided with resettlement and repatriation also stay connected via email or social media so the centre can ensure their safety and motivation in a different country. Former children attending the creche that moved to public schools stay connected through their teachers, providing them with exceptional achievements in their reports. Some of them are now independent and support their mothers. Women and adolescents are also assisted through activities for survivors of Gender-Based Violence and Livelihood, where many have been supported to become resilient and self-sufficient. Due to the hostility that migrants face and the economic situation in South Africa, Bienvenu finds fundraising from local sources a challenge, making it difficult to find work for both migrants and the South African population. Local funders, almost without exception, prefer to finance programmes that benefit local indigent South Africans rather than projects assisting migrants. However, the shelter has been receiving ongoing assistance mainly from the Portuguese community, which has its own businesses, i.e., bakeries and food outlets, and various religious Congregations. The main funding assistance comes from Catholic International organisations.

Bienvenu Shelter has been successful in securing ongoing funding from the United Nations Voluntary Fund for the Victims of Torture. Bienvenu Shelter generates income back into the project through an onsite charity shop and tuck shop which contributes to the financial sustainability of the projects within the shelter. Monthly contributions are received from the baby room and creche, and they have regular fundraising activities with the children. Contributions are also received from the students who attended the training courses. There is a Contingency Fund set up with a clear policy that has been put in place as backup funding in the event of any emergency. The shelter is moving into a self-sustaining phase; it is a slow process, but persistence and determination have shown that it is possible to achieve this.

The project has facilitated the long-term development of so many migrant and refugee women and children. They arrived at the Shelter physically frail, emotionally damaged, destitute, and unable to provide for themselves and their children, completely dependent on services.

The Mission provided upliftment courses and training for women and children to help them speak, read and write in English, Isizulu and other official languages of South Africa. They have become independent. Apart from being taught the language, they have been skilled in developing emotional intelligence, entrepreneurial skills, business skills, and self-mastery. They have integrated into local communities. Their children were raised holistically and fully integrated into the baby room and creche, Early Childhood Development (ECD), and later placed in schools to further their education and learn life skills.

The partnership with government institutions specialised in professional and vocational training has yielded good results. Through this, beneficiaries and their needs were identified, and partnerships were established with those who guaranteed certified and quality training. Regular reviewing, monitoring, and evaluation sessions are held with the beneficiaries. The team meets weekly and monthly to discuss concerns, challenges, new suggestions, and current service delivery as well as to plan. The organisation is committed to an in-person-centred approach and has an open-door policy when they require additional support during times of great need. Beneficiaries can also write proposals, recommendations, or disagreements anonymously, and place them in a suggestion-complaint box; up to now, many testimonials and letters of appreciation have been received by the shelter.

Many of the donors of Bienvenu Shelter are ex-residents. The help and assistance they received has helped them to become successful, and now they can give something in return, committing themselves to seeing others being helped in the same way.

The Bienvenu Shelter works with the Centre for the Study of Violence and Reconciliation (CSVR) and with Sophia Town Counselling Services to provide beneficiaries with counselling and psychosocial support and receives referrals from many different Organisations (Hospitals and Clinics, Churches, Police Stations, etc.). The organisation also works with the Lawyers for Human Rights and Home Affairs to assist and guide the acquiring of legal documentation, Pro-Bono lawyers,

the Jesuit Refugee Service for social assistance; the Department of Health to get access to healthcare; and the Department of Education to get children in school. Bienvenu Shelter collaborates with UNHCR and the International Organisation for Migration (IOM) when there is a need for resettlement to another country, particularly concerning threatened or vulnerable refugees. The organisation also works in collaboration with the Pastoral Care for Migrants and Refugees Department at the Archdiocese of Johannesburg, Parishes, as well as the Southern African Catholic Bishops' Conference (SACBC) Migrant and Human Trafficking office. The organisation also collaborates with Lawyers for Human Rights to advocate for the South African government to adopt more refugee-friendly policies and to intervene in cases where an asylum seeker faces deportation or a rejection of their application for asylum. Bienvenu Shelter is a member of the Scalabrinian Foundation based in Rome, Italy. Through the Scalabrinian Foundation, they network with VIVAT–New York and Geneva and engage in advocacy and lobbying activities with institutions and national and international organisations for the protection of migrants and refugees.

The rise of women and children's exploitation and abuse is growing year on year, and the need to replicate this type of work is evident. Should Financial and Human Resources be available, they could assist many more of these vulnerable populations.

SPIRITUAL CARE, CHARITY ACTIVITIES, AND SKILLS TRAINING BOTH FOR MIGRANTS AND LOCALS, SAINT PATRICK LA ROCHELLE CATHOLIC CHURCH, SOUTH AFRICA

Location: La Rochelle, South Africa

Situated in Johannesburg, South Africa, Saint Patrick La Rochelle is a multicultural parish providing spiritual care, charity services, and skills training for migrants, refugees, asylum seekers, and locals. The church fosters unity and solidarity among diverse cultures through spaces for prayer, sacraments, and cultural celebrations. Social projects include a food scheme, sewing and computer classes, and support for local and migrant communities. Collaboration with church institutions and occasional partnerships with local government have enhanced service delivery. Beneficiaries, including individuals from Zimbabwe, the DRC, and Mozambique, are encouraged to participate actively by volunteering and initiating new projects. With six staff members and around 30 volunteers, the church has become a beacon of hope and integration, enabling participants to build resilience and find a sense of belonging within the community.

The Church is a place of prayer that provides hope, strength, and resilience to people, both local and migrants. With various groups that differ in ethnicity, status, and cultural, religious, and psychosocial backgrounds, the parish finds itself a central place where diversity brings together unity by one thing and that is their faith. The values of hospitality, integration and solidarity are visible in the daily life of the parish. The church's service relies on the generosity of parishioners and other organisations supporting its charity activities and the skill services.

The activities undertaken by the church aim to improve the life condition of those who participate in the activities, and many benefit from the charity drives and social projects available at the church. The beneficiaries are encouraged to volunteer their time and assist in other projects and activities in the church. So, they move from just being beneficiaries to volunteers: through this a spirit of servitude and not just being served is cultivated into the community. Saint Patrick La Rochelle collaborates with various church institutions and local government occasionally. The church's activities can be replicated as every city, province, and country has refugees, migrants and locals who need assistance.

ADDRESSING SPIRITUAL AND SOCIAL NEEDS OF SOUTH SUDANESE REFUGEES, NYUMANZI REFUGEE SETTLEMENT, MISSIONARIES OF ST. CHARLES, UGANDA

Location: Adjumani, Uganda

Operating in Nyumanzi Refugee Settlement, Uganda, this mission serves South Sudanese refugees by addressing both their spiritual and social needs. Their work includes pastoral visits, sacraments, youth programs, and scholarships for education. The mission built a chapel to enhance community worship and engaged youth in programs focusing on faith, behavioural change, and life skills. Collaboration with local and international faith-based organisations ensures effective program implementation. Beneficiaries, including approximately 1,500 refugees and IDPs, are actively involved in planning and evaluation through local committees. The mission's holistic approach has increased community participation in spiritual activities, reduced school dropouts, and fostered a sense of empowerment and inclusion.

In January 2023, a mission was established in the Nyumanzi refugee settlement, aiming to serve the refugees and help them recognise the presence of God in their lives. It focuses on pastoral care by ministering to and accompanying the refugees, addressing their spiritual needs through sacramental celebrations, pastoral visits, and community outreach. This included attending to the sick, people with disabilities, and the elderly who sought prayers.

Over the past year, the Chapel of St. Paul in Nyumanzi witnessed significant spiritual milestones: 57 infants were baptised, and seven catechumenates received into the faith. Additionally, six individuals celebrated their First Holy Communion. The pastoral team conducted family visits to offer spiritual and material support, including providing medication to some of the sick. Realising the importance of engaging the youth, the mission formed a youth group comprising 56 members under the guidance of a priest and a religious sister. This group explored topics, such as Catholic faith, sacred scripture, vocation discernment, and behavioural change.

In response to the dilapidated state of the previous chapel, the team constructed a new chapel with a capacity of 300 people. This new space has become a hub for the spiritual activities of the community. Alongside pastoral care, the mission implemented various social services tailored to the community's needs. These included secondary school scholarships for some pupils, mental health and psychosocial support, and sports programs like football for the youth. Approximately 1,500 people benefited from these pastoral and social services last year.

The overarching objective of the mission is to serve and accompany South Sudanese refugees in their integration process by welcoming, empowering, and protecting their rights. The team, consisting of 8 members—3 religious priests from the Missionaries of St. Charles (Scalabrinian Fathers) and 5 religious sisters from the Little Daughters of St. Joseph—has worked tirelessly to achieve this goal.

The immediate positive impacts of these efforts are evident. Active participation during Mass has increased, particularly in a community that had previously been under the guidance of untrained catechists for years without regular sacramental celebrations. There has also been a significant rise in the number of Christians receiving the sacraments of initiation. The scholarship program has successfully reduced school dropout rates among young people in the settlement, while the sports program has contributed to improved emotional regulation among the youth.

Collaboration with various stakeholders has been integral to the mission's success. Key collaborators include religious congregations such as the Little Daughters of St. Joseph, the Missionaries of the Sacred Heart of Jesus (Cabrini Sisters), the Missionaries of Our Lady of Africa, and the Missionaries of Africa. Additionally, the mission partners with institutional stakeholders, including the Office of the Prime Minister (Adjumani Desk), local government representatives, and the Refugee Welfare Council II. Faith-based organisations, such as the Jesuit Refugee Service (JRS) in Adjumani, have also played a crucial role.

The team's work in Nyumanzi demonstrates the potential for replicating similar initiatives in other settlement systems. Acknowledging the semi-permanent nature of such settlements, the team has designed its pastoral and social programs to align with the settlement structure, ensuring their relevance and sustainability. These pro-

grams aim to empower refugees, protect their rights, and help them understand that God walks alongside them in their journey toward integration and renewal.

The first group who received first communion

Refugee Youth football team before the match

Celebration of the Eucharist – Palm Sunday procession.

FIGHTING HUMAN TRAFFICKING THROUGH SPIRITUAL CARE, ADVOCACY, AND SKILLS TRAINING, TALITHA KUM SOUTH AFRICA NETWORK, SOUTH AFRICA

Location: Bethlehem Diocese, South Africa

Based in Bethlehem Diocese, South Africa, this network combats human trafficking by raising awareness, providing psycho-social support, and empowering survivors through skills training and advocacy. Inspired by the spirituality of Talitha Kum, the network focuses on protecting vulnerable groups, including children, women, and at-risk youth. Workshops, prayer days, and awareness campaigns are organised, in collaboration with dioceses, local authorities, and international partners. Their participative approach involves beneficiaries in planning and evaluating projects, ensuring interventions meet community needs. With a governing body of 13 members and two operational volunteers, the network has raised awareness of human trafficking, supported survivors' rehabilitation, and fostered collaboration across diocesan and governmental boundaries to enhance its impact.

Sources of inspiration included the words of Pope Francis: "We acknowledge the Presence of God who walks with His People" and the spirituality of Talitha Kum. This anti-human trafficking network is based on the Gospel of Mark 5:41 "Talitha Kum" (Little Girl Rise) and is guided by the theme derived from the 2nd Final Declaration of Talitha Kum for 2024, "We journey together with compassion and in dignity, leaving no one behind, for transformation," urged by the " Talitha Kum's Call to Action".

The objectives of Talitha Kum South Africa are:

Objective 1: Raising awareness about human trafficking and fostering a better understanding on human rights to vulnerable groups living in rural and urban areas, and in social gathering places, such as schools and churches.

Under this objective, awareness raising campaigns were conducted for the youth from the underprivileged community of Twilling where trafficking in-person is prevalent. This project lasted for six months,

from March to October 2023, and various experts facilitated different workshops, organised and paid for using the funds donated by the South African Catholic Bishop's Conference. Talitha Kum hosted a prayer day in the Eastern Cape in August 2023, where trafficking in-person rates are high, and the victims are children between the age of two and eight. According to the official statistics on South Africa, four children are trafficked every hour, and Cofimvaba is the hot sport for organ harvesting. This day was selected to encourage and support all religious and lay men and women working in Parishes against human trafficking and exploitation.

Objective 2: Strengthening the network nationally, regionally, continentally, and internationally, and collaborating and setting up partnerships with other Stakeholders.

Talitha Kum believes that human trafficking can be curbed by collaboration so that voices can be heard when fighting the plight of human trafficking inclusively. On the 8th of July, a capacity building workshop was given to formators from various Congregations at Cedara Institute, South Africa (Pietermaritzburg). 21 Congregations from the Southern Region (Namibia, eSwatini, Mozambique, Zambia, Malawi, Zimbabwe, and South Africa), participated in that workshop, which was facilitated by Sister Jane-Frances from the Congregation of the Sisters of St. Paul.

Talitha Kum Network is founded to maximize the effort of Brothers and Sisters who are working at the Parish level, in the fight against human trafficking and exploitation. The beneficiaries of the services rendered in the network is the community at large, namely children, youth, young adults, migrants, refugees, asylum seekers, IDPs, returnees, and victims of human trafficking. The composition of the beneficiaries is the following: 32% from Lesotho, 11% from Mozambique, 7% from Botswana, 18% DRC, 8% from Zambia, 21% from eSwatini, and those internally displaced due to political differences. The Talitha Kum South Africa team has 13 members of the Governing Body who are knowledgeable, skillful, and competent and two members of the operational team that see to the day-to-day smooth running of the shelter, acting non-paid service providers (volunteers).

The pastoral aspect is practiced through the provision of basic needs like food (daily accommodation to children of vulnerable groups, mainly from Lesotho, Mozambique, Nigeria and Swaziland, and some

children whose parents have been internally displaced due to political reasons. These children are also assisted with their homework daily and school uniforms twice a year as part of the Pastoral Care Activities.

The work Talitha Kum is engaged in has proven to be economically sustainable since the community has claimed the shelter as theirs thanks to the benefits received through the support of the South African Catholic Bishop Conference and the German sister in Hexham, who are still supporting the shelter human resources. The government officials working officials with the dream of the shelter at heart, and thus are useful for the development of policies, protocols and procedures that guide the day to day running of the shelter play a huge role.

Talitha Kum also offers the beneficiaries skills training in various activities, whose revenues fund and sustain the project. Some examples include making key-holders, food gardening for the sale of vegetables, flower farming for floral arrangements, providing a funeral pallor every weekend, and knitting jerseys for sale.

Talitha-Kum believes in participation and collaboration principles, in fact, beneficiaries are involved in the planning, implementation and evaluation for quality assurance. Talitha-Kum Network believes in collaboration and partnerships with other stakeholders, including its multi-disciplinary team and the beneficiaries within the shelter and among the institutional and non-institutional actors.

The services rendered are highly replicable as there is collaboration with Botswana, while in South Africa, Talitha-Kum Network has spread and strengthened the ties in KwaZulu- Natal Port Shepstone, Kimberly Diocese, Rustenburg Diocese, Bethlehem Diocese, Dundee Diocese, Queenstown, the Archdiocese of Pretoria, Archdiocese of Johannesburg, and the Archdiocese of Bloemfontein.

Life Skills and Orientation workshop in Reitz Community

The daily feeding aspect of Pastoral care activities

Awareness workshop, Eastern Cape

RAISING AWARENESS ON HUMAN TRAFFICKING AND PROVIDING PASTORAL AND PSYCHO-SOCIAL SUPPORT TO SURVIVORS, WA DIOCESE – SISTERS OF MARY IMMACULATE (SMI), GHANA

Location: Northern Part of Ghana in the Upper West Region Wa, in Nandom

Located in the Upper West Region of Ghana, the Sisters of Mary Immaculate focus on creating awareness on human trafficking and providing pastoral and psycho-social support to survivors. Their work includes counselling, educating communities on the dangers of trafficking, and collaborating with local leaders, schools, and religious congregations to prevent exploitation. Survivors are empowered through group therapy, education reintegration programs, and community reorientation efforts. Operating voluntarily, the SMI sisters have made significant strides in educating communities, fostering partnerships to combat trafficking, and supporting survivors in rebuilding their lives.

At the core of the sisters' work lies a strong spiritual foundation. Regular prayer sessions are held at the religious community level, focusing on those on the move, victims, and survivors of trafficking. This spiritual practice reinforces their commitment to providing compassionate care and advocacy. The Sisters' prayers are not only an expression of their faith but also a source of strength and guidance as they navigate the complex challenges of anti-trafficking efforts.

The Sisters of Mary Immaculate have outlined several goals to deepen their impact, namely:

1. Expanding awareness campaigns, especially in schools, where seniors often exploit their juniors.

2. Increasing the use of radio discussions to reach broader audiences and educate more people about trafficking.

3. Strengthening follow-up efforts with survivors to ensure long-term recovery and reintegration.

4. Empowering survivors through rehabilitation programs and periodic group therapy sessions.

5. Collaborating more extensively with opinion leaders across the region to create a united front against trafficking.

6. Keeping communities updated on evolving trafficking tactics to enhance prevention measures.

To achieve the above objectives, the SMI sisters employ a multifaceted approach to address human trafficking. The activities include:

Awareness Campaigns: The Sisters actively engage in educating communities about the dangers and realities of human trafficking. This involves collaboration with local leaders, schools, and other religious congregations. Anti-trafficking clubs have been established in three municipalities- Nandom, Lambussie, and part of Gwolu- to further this mission.

Survivor Support: The Sisters provide counselling and group therapy sessions to survivors, creating safe spaces for healing and empowerment. Survivors are also supported through reintegration programs and community reorientation initiatives.

Community Engagement: Partnerships with municipal assemblies, law enforcement, and immigration officers enhance efforts to identify and prevent trafficking. Opinion leaders are encouraged to take an active role in protecting their communities from exploitative practices.

Education Initiatives: Recognizing the link between education and vulnerability, the sisters encourage school reintegration for survivors. They have successfully facilitated access to nursing training for at least one survivor, with support from the Nandom municipal assembly.

The SMI sisters have made a significant impact on the districts they serve. Many communities are now more aware of trafficking risks, and preventive measures have been strengthened. However, challenges remain. The methods used by traffickers continue to evolve, requiring ongoing education and updates. Additionally, resource limitations constrain the scope of survivor support programs. The Sisters of Mary Immaculate exemplify the integration of spiritual dedication and prac-

tical action in their mission to combat human trafficking. Their work highlights the importance of faith, collaboration, and community engagement in addressing this pressing issue. With continued support and empowerment, the SMI sisters aim to expand their reach and deepen their impact, fostering hope and resilience among survivors and vulnerable communities alike.

YOUTH EMPOWERMENT THROUGH PASTORAL ACTIVITIES AND VOCATIONAL TRAINING FOR MIGRANTS, REFUGEES, AND LOCAL COMMUNITIES, SALESIANS OF DON BOSCO, EGYPT

Location: Egypt

The Salesians of Don Bosco in Egypt are dedicated to youth empowerment through a combination of pastoral activities and vocational training. Their programs aim to provide educational opportunities, job training, and psychological support to migrants, refugees, and local communities. The primary beneficiaries of the organisation's efforts are migrants and refugees from Sudan and South Sudan, as well as local Egyptian youth. These groups face various challenges, including economic instability and limited access to resources, making the support provided by the Salesians essential for building resilience and fostering self-reliance.

The organisation's work includes pastoral care to offer psychological relief and vocational training to equip individuals with employable skills. These initiatives have been instrumental in providing vulnerable youth with opportunities to gain meaningful employment and improve their overall well-being.

The Salesians collaborate with partners such as UNHCR, the Danish Refugee Council (DRC), and Caritas to deliver comprehensive support services. However, engagement with beneficiaries in planning and evaluation processes remains an area for potential improvement. With a dedicated team of 12 staff members, the organisation continues to make a positive impact by fostering resilience and offering hope to those they serve.

SPIRITUAL AND MATERIAL CARE FOR MIGRANTS, REFUGEES, IDPS, RETURNEES, AND VICTIMS OF HUMAN TRAFFICKING, EPISCOPAL COMMISSION FOR MIGRANTS AND REFUGEES, CENTRAL AFRICAN REPUBLIC

Location: Central African Republic

The Episcopal Commission for Migrants and Refugees (Commission Episcopal pour les Migrants et les Refugees) operates in the Central African Republic, with a national office in Bangui and focal points across the country's nine dioceses. As part of the Central African Episcopal Conference, the Commission's mission encompasses both spiritual and material care for migrants, refugees, internally displaced persons (IDPs), returnees, and victims of human trafficking.

The organisation's activities include visits to Central African refugees in neighbouring countries such as Cameroon and Chad, schooling and literacy training for displaced minors, professional training for out-of-school adolescents, rehabilitation of damaged houses for returnees, mental health workshops, and psychosocial services. Additionally, efforts to combat child malnutrition in forcibly displaced families have been initiated. While the pastoral component is still developing, diocesan initiatives include Eucharistic celebrations at displaced sites, preparation for sacraments of Christian initiation, and sacramental administration.

The Commission primarily serves Central African refugees, asylum seekers, IDPs, and victims of human trafficking. Beneficiaries also include Chadian and Sudanese nationals seeking refuge in the northern regions of the Central African Republic. In 2023, the Commission's education initiatives provided 200 displaced children with access to schooling in locations such as Bangui, Carnot, Galafondo, and Mbaïki. These efforts not only benefited the children but also alleviated financial burdens on their families. Mental health workshops positively impacted over 80 participants, equipping them to manage trauma and fostering a ripple effect of improved community resilience.

While the organisation's work has proven impactful, financial sustainability remains a challenge due to reliance on external funding. Future initiatives aim to integrate income- generating projects for parents to ensure continued education for their children.

Collaboration with stakeholders such as the Ministry of Literacy and National Education, law enforcement, UN forces, and religious denominations has been integral to the success of various projects. The participatory approach ensures that activities are informed by community needs and monitored through joint committees, comprising staff and beneficiaries. Innovative practices, such as diligent monitoring of school performance and mental health initiatives, have enhanced the effectiveness of their programs. The Commission's work is replicable in other post-conflict environments, as the challenges faced by such communities often align with those in the Central African Republic. This replicability underscores the potential for a broader impact in similar humanitarian crises.

PASTORAL CARE PROJECT – PASTORAL CARE, SPIRITUAL WELL-BEING, AND PSYCHO-SOCIAL SUPPORT FOR REFUGEES AND ASYLUM SEEKERS, JESUIT REFUGEE SERVICE, SOUTH AFRICA

Location: Pretoria, South Africa

Located in Pretoria, South Africa, JRS provides pastoral care to refugees and asylum seekers, aiming to improve their psycho-social and spiritual well-being. Their services include pastoral counselling, funeral assistance, and material support, such as food parcels and rental assistance. Regular masses, youth formation workshops, and spiritual reflections are core to their pastoral mission. Collaboration with SACBC, local parishes, and other organisations enhances their outreach. Beneficiaries, primarily from the DRC, are involved in planning and implementing youth workshops and integration forums. Supported by local donors and JRS USA, their efforts have reached hundreds, provided psychosocial support, and fostered resilience among vulnerable communities.

Pastoral Care project is designed to accompany the refugees and asylum seekers in their daily struggles, as well as provide support to JRS programmes. This is done to improve psycho-social and spiritual well-being of refugees and asylum seekers, as well as its staff members. This is achieved through pastoral counselling, creation of prayer opportunities, reflection, and spiritual direction.

JRS Pretoria aids the sick, elderly and disadvantaged to ensure they have access to the services they need. The organisation has pastoral care standing in for any client who has passed away, supporting those arranging his/her funeral and ensuring a dignified burial. They also provide material support like food parcels, donation of clothes, blankets, hygiene materials, and rental assistance with minimum financial support whenever it is available. JRS Pretoria provides well-being programmes that assist and support both staff and the beneficiaries.

Every Friday, the organisation celebrates Eucharistic, while monthly Masses/Eucharistic celebrations take place at the Holy Rosary Parish in Tembisa, as part of what they call “integration forum,” mainly

attended by Malawians, Zimbabweans, and a few locals. Food vouchers are also distributed to migrants and refugees, with few exceptions for locals (South Africans). The food vouchers were donated from JRS America, while food parcels were a donation from the Parishioners of St George Catholic Church, together with a small donation from Fr Micheal Bennet.

Operating within tight budgetary confines, the Pastoral Care coordinator has demonstrated the ability to make a positive impact by offering spiritual guidance and counselling to both JRS staff and community members. However, the potential to expand these efforts remains substantial. By securing additional funding, the initiative could further enrich its offerings, particularly for the elderly who often face isolation.

In 2023 JRS Pretoria collaborated with several partners in diverse initiatives. JRS Pretoria attended a workshop meeting at Lumko Institute in Benoni. This was organised by Southern African Catholic Bishops Conference (SACBC) as part of stakeholders meeting. Other meetings attended included Aging Gracefully, Somali Community, and Caritas Pretoria. JRS also presented the Ignatian spirituality in La Rochell to all the country staff and participated in the social justice workshop organised by Rev Fr Rampe SJ at Padre Pio Pastoral Centre in Pretoria which focused on the social teachings of the Church in relation to Jesuit Refugee Service work.

Pastoral Care

Youth Formation and Elderly Care

PROVIDING EDUCATION, PASTORAL CARE, PSYCHOSOCIAL SUPPORT, AND THERAPY SERVICES FOR REFUGEES, PEOPLE WITH DISABILITIES AND THEIR PARENTS, JESUIT REFUGEE SERVICE, KENYA

Location: Kakuma, Kenya

Situated in Kakuma Refugee Camp, Kenya, JRS focuses on providing education, therapy, and pastoral care for refugees. Their programs include secondary and post-secondary education, psychosocial support for parents of children with disabilities, and therapy services for people with disabilities. Spiritual services, such as sacrament celebrations and sermons, offer hope and comfort. Beneficiaries, primarily refugees from Sudan, South Sudan, Burundi, and Congo, actively participate in program planning to ensure their needs are met. Their suggestions, needs and expectations are used to align the organisation to the type of service they will provide. Collaboration with organisations like the Danish Refugee Council and local healthcare providers strengthens JRS' impact. Over 50 staff members support programs that have significantly improved education access, mental health outcomes, and community inclusion.

In secondary education, refugees can receive a recognized certificate by going through the Kenyan curriculum, while in post-secondary education, refugees benefit from scholarships which provide a platform that will help them pursue their career. Psychosocial support helps the parents to come out of trauma and shame, while bringing acceptance to the parents of children with disabilities. Pastoral services give hope to the refugees, especially those with a disability who have improved through therapy and rehabilitation, with over 20 people being discharged and are now able to perform well in their daily activities.

JRS Kenya collaborates with Humanitarian Inclusion to provide the beneficiaries with assistive devices, and with the Danish Refugee Service to ensure their protection. Collaborations with other organisations were established to meet the basic needs of the beneficiaries. These basic requirements include medication, water supply, food, and shelter.

Turning a passion into a job is never easy. It is even harder for the people living in Kakuma refugee camp in Kenya, where job opportunities are lacking, and achieving economic stability is a big challenge, especially for young refugees. Through the Digital Inclusion Programme (DIP), JRS, in partnership with Konexio, provides opportunities for refugees in the camp to develop new skills and be able to perform jobs online.

PASTORAL AND SPIRITUAL CARE, MATERIAL SUPPORT, AND TRAINING PROGRAMS FOR IDPS, RETURNEES, AND HOST FAMILIES, DIOCESE OF WAMBA, CARITAS WAMBA, DEMOCRATIC REPUBLIC OF CONGO

Location: Wamba, Democratic Republic of Congo

Operating in the Democratic Republic of Congo, Caritas Wamba supports displaced persons, returnees, and host families through pastoral care, food distribution, and literacy training. Spiritual care is integrated into the diocese programs, with sacraments and community worship, fostering a sense of belonging. Local committees and parish volunteers are central to the participative approach, ensuring community needs drive project planning and implementation. Collaboration with local authorities and NGOs enhances program efficiency. The organisation has facilitated the integration of displaced individuals into host communities and improved access to education and basic services, significantly enhancing the quality of life for beneficiaries.

As part of the comprehensive analysis conducted, significant efforts were directed toward understanding and documenting the multifaceted activities and impacts of ongoing projects. These initiatives encompass a range of practical, pastoral, and community-focused efforts aimed at supporting IDPs, returnees, and host families while fostering sustainable integration and capacity building.

The projects involve the systematic census and registration of displaced individuals and host families, ensuring accurate data collection to inform targeted interventions. Following this, food kits are distributed to beneficiaries, accompanied by regular assessments to ensure the efficiency and fairness of the distribution processes. Alongside these material support efforts, significant emphasis is placed on pastoral care. This includes integrating IPDs into the living ecclesial communities of their host families, where they are welcomed as full members. During celebrations of the word or the Eucharist, displaced individuals are introduced to the community, and offerings are organised to support them. They also participate in sacramental life alongside their host families, reinforcing their sense of belonging and spiritual well-being.

Community integration is further strengthened through the establishment of parish committees across 25 diocesan parishes, comprising approximately 125 volunteers, alongside hundreds of locals at the chapel or village level. These volunteers play a vital role in ensuring smooth integration and addressing the immediate needs of displaced individuals. Practical support extends to the allocation of land for cultivation, promoting self-sufficiency and economic stability for affected families.

Efforts to build capacity have also been prioritized. Training programs and workshops focus on enhancing skills in formulating results frameworks, ensuring that projects are clearly aligned with measurable objectives. Additionally, the complementarity of expertise among NGO partners has been leveraged, allowing for specialized and collaborative project implementation. Fiscal management and budgeting have been improved through targeted workshops and regular evaluations, promoting transparency and accountability. Moreover, effective collaboration with political and administrative authorities has been instrumental in facilitating smooth project execution and garnering broader support for these initiatives. The work not only addresses urgent needs but also lays the foundation for sustainable development and resilience within the affected populations.

PROVIDING HOLISTIC AND SPIRITUAL CARE AND SUPPORT TO VULNERABLE POPULATIONS, APOSTOLIC VICARIATE OF THE ARCHIPELAGO OF THE COMORES, APOSTOLATE FOR MIGRANTS AND REFUGEES, THE UNION OF THE COMOROS

Location: Moroni and Mutsamudu, Comoros

Operating in Moroni and Mutsamudu in the Comoros, this vicariate supports migrants and refugees intercepted on their way to Mayotte. Services include dignified accommodation, healthcare, education for children, and spiritual care, such as catechesis and sacraments. Beneficiaries, mostly from the DRC, Rwanda, Burundi, Sudan, and Somalia, participate in parish activities and planning efforts. Collaboration with UNHCR, IOM, and the French Embassy facilitates legal processes for resettlement and family reunification. With nine volunteers, the vicariate has made notable impacts by reuniting families and providing much-needed care to vulnerable migrants.

The Apostolic Vicariate of L'Archipel des Comores, through its coordination of the apostolate for migrants and refugees, has been dedicated to addressing the pressing needs of displaced individuals in the Union of the Comoros. Located in Moroni on the island of Grande Comore and in Mutsamudu on the island of Anjouan, the vicariate plays a crucial role in providing holistic care and support to vulnerable populations, including migrants, refugees, asylum seekers, IDPs, returnees, and victims of human trafficking. The beneficiaries primarily originate from the Democratic Republic of Congo (DRC), Rwanda, Burundi, Sudan, and Somalia, with some locals also included in the outreach programs.

The apostolate focuses on ensuring human dignity through immediate and long-term interventions. Immediate support includes housing, feeding, and providing medical care to men, women, and children arrested in the Comoros while en-route to the French island of Mayotte. Education is provided for children, and efforts are made to integrate Christian beneficiaries into parish communities. Collaboration with the UNHCR in Pretoria and other partners facilitates finding

host countries for refugees and reunifying families. Spiritual care is integral to their work, encompassing catechesis, pastoral support, and the celebration of sacraments, thereby fostering a sense of community, and belonging.

In 2023, the apostolate achieved significant milestones in family reunification and resettlement. Four minors were reunited with families in France, two in Mayotte, and one in Finland. Additionally, two adults, including a family, relocated to France for medical care, all through legal and coordinated processes. Despite these successes, the program faced challenges, such as the death of a refugee who left a mentally ill child behind. Efforts are ongoing to reunite the child with an aunt in France, with interim support provided by the apostolate.

The initiative's sustainability relies on committed human resources, including nine volunteers comprising the coordinator, the Missionaries of Charity Sisters, and parish Caritas leaders. Financial resources, however, remain a challenge, with operations relying heavily on divine providence and personal contributions from the Missionaries of Charity and parish Caritas members.

Collaboration with key stakeholders, including the UNHCR, IOM, and the French Embassy in Comoros, has been instrumental in facilitating refugee status grants and travel arrangements. The participative approach ensures beneficiaries are actively involved in parish activities, while their feedback validates the services provided. Although limited by the economic context of the Comoros, the apostolate's work demonstrates replicability in similar settings due to its structured approach and reliance on collaborative networks.

The Apostolic Vicariate's commitment to human dignity, coupled with its spiritual and practical support, continues to provide immediate relief and foster sustainable solutions for displaced individuals, making a tangible difference in the lives of those it serves.

PROVIDING HUMANITARIAN ASSISTANCE, PSYCHOSOCIAL SUPPORT, AND SPIRITUAL CARE TO MIGRANTS, IDPS, AND VICTIMS OF CONFLICT, DIOCESE OF BUNIA, DEMOCRATIC REPUBLIC OF CONGO

Location: Bunia, Democratic Republic of Congo

Located in the Democratic Republic of Congo, the Diocese of Bunia works to provide humanitarian assistance to migrants, IDPs, and victims of conflict. Their services include food distribution, psychosocial support, and spiritual care through sacraments and pastoral visits. Collaboration with local authorities and faith-based organisations ensures a robust response to community needs. Beneficiaries are actively involved in program planning, ensuring that initiatives address their immediate and long-term challenges. The diocese's efforts have significantly improved the living conditions and social integration of vulnerable populations.

Their work is carried out on two levels for vulnerable people in general, but particularly for those displaced by war. On one hand the diocese provides support with essential household items, food security, emergency shelters, primary health care, W.A.S.H (*Water, Sanitation, and Hygiene*); on the other hand., it offers spiritual support, such as talks, various sacraments (Baptism, Marriage, Confirmation, First Communion, etc.), retreats, religious day celebrations (like patronal feast days), and organizing prayers in Living Ecclesial Communities (adoration, rosary, and sharing the gospel). Currently, through the course of some of the programmes, the IDPs are equipped with the skills to go out and provide for themselves and educate their kids. Some of them have bought land, either residential or farms, using them as homes or cultivating the land to generate an income. Beneficiaries have been able to display stability and progress, which makes the programme sustainable. The practice has embraced innovative thinking, and it contributed to sustainable solutions in the livelihoods of the beneficiaries.

The three main sites are managed by 3 managers, while 3 nuns solely take care of spiritual exercises. In all its activities and on the different sites, the diocese has involved IDPs regardless of the nature of the

work done by managers or other actors. Because of the involvement of the latter, they have become very responsible and support the managers, who work largely voluntarily in dissimilar roles. As a result of their various sensitisations, there is an exceptionally good collaboration between institutional and non- institutional actors. This practice can and should be replicated as the needs remain the same even though the people might be different.

PROVIDING COMPREHENSIVE SUPPORT AND SPIRITUAL CARE, AND FOSTERING INTEGRATION AND HUMAN DEVELOPMENT FOR MIGRANTS, REFUGEES, AND DISPLACED PERSONS, EPISCOPAL COMMISSION FOR MIGRANTS, REFUGEES, AND DISPLACED PERSONS (CEMIRDE), MOZAMBIQUE

Location: Mozambique, headquartered in Maputo, with representation in the 12 Dioceses of the country

CEMIRDE serves as the pastoral arm of the Catholic Church in addressing the needs of migrants, refugees, and displaced persons. The beneficiaries are migrants living in Mozambique mainly from Burundi, Rwanda, Congo, Sudan, Somalia, Ethiopia, Côte d'Ivoire, and Eritrea, while many economic migrants are Bengalis, Indians, Pakistanis, and Nigerians and IDPs who are victims of terrorist attacks, like in Cabo Delgado, and from natural disasters as in the central provinces/Dioceses. Their work includes advocating for human rights, providing direct support through food and shelter, and offering spiritual care such as catechesis and sacrament celebrations. Through partnerships with local and international organisations, they have strengthened their ability to serve diverse communities. Beneficiaries participate in designing and evaluating programs, ensuring relevance and effectiveness. CEMIRDE's comprehensive approach fosters hope and stability for individuals in crisis.

CEMIRDE promote, welcome, and protect migrants, refugees, displaced persons, and victims of human trafficking, providing them with human, psychological, spiritual, and legal assistance, facilitating their integration, and promoting human development and communion among diverse cultures and expressions. The organisation also works to foster sensitivity, empathy, and solidarity in society towards the challenges faced by migrants and refugees, and to defend the rights and dignity of migrants, refugees, displaced persons, and victims of human trafficking, seeking to build a fairer and more compassionate world. Additionally, CEMIRDE strives to cultivate hope, peace, and mercy in all activities and interactions, contributing to the full realization of the human potential of these groups. Many of the beneficiaries

work in the trade sector. Due to the economic crisis in Mozambique, the mission had to file civil cases in the courts related to contract violations in the operation of commercial establishments, as well as other criminal and administrative cases.

CEMIRDE activities in 2023 included:

Advocacy: Monitoring police stations and detention centers for foreigners without documentation or in irregular migration situations and involving refugee community leaders and the government to provide an opportunity for the Mozambican government to hear their concerns and to seek better solutions, specifically regarding issues of travel documents, security, and stalled naturalization processes. CEMIRDE also provided legal assistance and support for migrants, refugees, and children of refugees and asylum seekers born in the country to obtain Mozambican nationality.

Gender-based violence prevention: Lectures and training sessions were held in Dioceses and Parishes, benefiting refugee and asylum-seeking women and girls, as well as local/national communities, to contribute to mitigation efforts.

Medical assistance: CEMIRDE provided support for refugee patients (adults and children) and their companions transferred from the Nampula Provincial Hospital to the Maputo Central Hospital.

Displaced Persons: CEMIRDE carried out activities in some Provinces/Dioceses with displaced persons, either victims of terrorist attacks in the north of the country or those affected by climate change in the north and centre of Mozambique.

In all Dioceses, Diocesan Human Mobility Pastoral Commissions were established to structure, strengthen, and consolidate this ministry for welcoming, protecting, promoting, and integrating people on the move. Activities included Eucharistic celebrations on Migrant and Refugee Day (last Sunday of September) in all Dioceses with messages and reflections, sharing cultural moments, and fellowship. Many refugees, migrants, and their families actively participate in services and ministries in their communities, alongside locals, serving as Eucharistic ministers, acolytes, choir leaders, and catechists for their children.

CEMIRDE encourages everyone to participate in their Church, living their faith regardless of religion or belief. Annually, the CEMIRDE Bishop makes a pastoral visit to Mozambican miners in South Africa, providing an opportunity for communities and migrants to celebrate the sacraments of Baptism, Communion, and Marriage, or participate in sacramental celebrations within their community.

CEMIRDE has 7 staff members in Maputo and 9 in Nampula (including people involved in the Peace Daycare). The organisation also has volunteers who are coordinators of each of the 12 Dioceses of Mozambique and their teams at the Diocesan and Parish levels.

Regarding human resources, CEMIRDE believes that its projects are self-sustainable because its collaborators receive adequate training to continue raising awareness in their communities. However, to reach more remote communities, financial support is necessary to cover transportation and accommodation costs when required. Mozambique is currently experiencing social and economic instability, causing people to face serious economic challenges. In some dioceses, CEMIRDE has managed to support families to start small self-sustaining businesses. In other dioceses, it has provided agricultural consumption kits during planting seasons to ensure a healthy diet and the self-sufficiency of families.

Projects are developed with the participation of Diocesan coordinators who know the local reality and the needs of the targeted group. These individuals have permanent contact with the communities and are in constant communication with them to stay informed about their daily lives. Moreover, CEMIRDE strives to work directly with the leaders of the communities involved and to organise events where beneficiaries themselves participate and share their experiences.

CEMIRDE has various partners for both its implementation and the funding of its activities. In recent years, it has worked in coordination with the Public Prosecutor's Office, the Police of the Republic of Mozambique, the National Migration Service, the National Refugee Support Institute, and Social and Pastoral Commissions of the Episcopal Conference of Mozambique, among others. This coordination has allowed CEMIRDE to gain more visibility for its activities at both national and international levels. CEMIRDE's activities have a replicability perspective to ensure that these services reach a wider audience of beneficiaries.

ADDRESSING MIGRANTS' AND REFUGEES' NEEDS THROUGH ADVOCACY, DIRECT ASSISTANCE, AND SPIRITUAL CARE, SOUTHERN AFRICAN CATHOLIC BISHOPS' CONFERENCE (SACBC) – MIGRANTS AND REFUGEES OFFICE, SOUTH AFRICA, BOTSWANA, AND ESWATINI

Location: South Africa, Botswana, and Eswatini

As part of the Southern African Catholic Bishops' Conference, this office focuses on addressing the needs of migrants and refugees through advocacy, direct assistance, and spiritual care. Activities include distributing food parcels, providing legal assistance, and facilitating access to education and healthcare. Collaborating with local dioceses, governmental agencies, and international partners ensures wide-reaching support. Beneficiaries are engaged in program feedback and planning, enabling the office to adapt to their evolving needs. SACBC efforts have significantly enhanced the well-being and integration of migrants and refugees across Southern Africa. The SACBC operates in South Africa, Botswana, and Eswatini providing a "coordinated sustainable response with migrants and refugees in Southern Africa." The idea is to strengthen the SACBC National Migrants and Refugees ministry through capacity building and the establishment of Migrant and Refugees offices/desks in each of the SACBC 29 Arch/dioceses, aiming to ensure access to services for migrant and refugee communities.

The SACBC has established networks with government and local organisations. In particular, the SACBC Migrants and Refugees Office, along with the SACBC Liaison Bishop, are providing coordinated work for all the Dioceses to structure their Offices of Pastoral Care for Migrants and Refugees.

SACBC is also conducting a Cross Borders Project, a coordinated "pilot project" between the 4 Episcopal Conferences, namely South Africa, Zimbabwe, Mozambique, and Lesotho. During the year 2023, various meetings took place with coordinators of each country to improve Pastoral Care and Advocacy services for those who intended to cross

the borders of these four countries and to provide tools for each border. At this time, the cross-border services were already operating, organised by each Episcopal Conference at the following border posts: Beitbridge (Zimbabwe side), Lebombo (Mozambique Side), Musina through Tzaneen Diocese, Catholic Women's Shelter of Musina, Caritas Aliwal North (South Africa), and Maseru Breach (Lesotho Border).

SACBC has been making strides in providing resources on migration in the form of research and publications. In 2023 research on "The Civil Registration and Statelessness" was conducted, focusing on documentation and access to education for undocumented and stateless children in South Africa through mobile Data Capturing Solution in collaboration with "The Centre of Faith and Community at the University of Pretoria". A report was published and distributed to all national and international partner organisations. The data collected was then used to inform and develop advocacy strategies to address the issue of statelessness in the country. In addition, in the same year, the SACBC published a booklet for formation/training of Pastoral Care Agents, written by Archbishop Buti Tlhagale, entitled: "Welcomed the Stanger – Xenophobia in South Africa," and a Prayer booklet for Migrants, Refugees and Trafficking in Person. Moreover, the organisation prepared and distributed to Dioceses and Organisations Liturgy Kits to commemorate the 109th World Day of Migrants and Refugees.

The SACBC Migrants and Refugees Office, in partnership with five Arch/dioceses (Pretoria, Johannesburg, Durban, Aliwal North and Rustenburg) started working on the programme on innovative and creative ways in which migrants can be integrated within parishes/communities. This initiative enabled the SACBC to promote better integration of migrants and refugees within the different parishes (local communities). Caritas Aliwal North, which is located a few kilometers from Lesotho's main border, organised some workshops to sensitise the parishes at the borders, particularly addressing the issue of migration and statelessness.

The SACBC held an annual conference on Migration in Africa (14th - 15th April 2023) at St Joseph's Theological Institute in Cedara, South Africa, along with other religious organisations. The two-day conference was attended by over three hundred participants and featured esteemed speakers and participants, such as the Bishops of SACBC, its associate secretary general, the coordinator of SACBC Migrants

and Refugees Office, the Diocese of Durban, parish and community leaders, students, and representatives from the Theological Institute and the University of KwaZulu-Natal.

In 2023 the SACBC participated in the ongoing trainings for pastoral care agents on migration in different dioceses and coordinators of cross-borders from Zimbabwe, Mozambique, Lesotho, from the 27th to the 31st of March 2023, at Lumko Institute, Benoni, in South Africa. At the same institute, on the 20th of June 2023, a formation/training on Migration to JRS Staff was also organised in the Archdioceses of Johannesburg and Pretoria.

The operators working in the SACBC include one Liaison Bishop for SACBC Migrants and Refugees, one Bishop who is a member of the UNHCR Multi-religious Leaders, a Religious Sister contracted part-time who receives a donation for the Congregation, and two volunteers for potential activities. The SACBC collaborates with other partners or departments including the Secretariat General of SACBC, Justice and Peace, Counter on Trafficking in Person, and Financial Administration. Other collaborations were established also with universities, such as with the University of Pretoria on the pilot project of undocumented and stateless children; with 22 Dioceses where the Pastoral care for Migrants and Refugees is operating; and through trained coordinators who can reproduce the formation in their own Diocese.

The SACBC Migrants and Refugees Office is working to enable a sustainable and economically independent ministry, however, this is an ongoing activity due to cultural and traditional issues in South Africa. It is one of the ministries in the SACBC that still needs support from other sources because migrants and refugees are excluded from access to employment and documentation. The Office of Migrants and Refugees has funds from sources outside the country through projects, while the human resources come from the contributions of SACBC. They have been involved since the establishment of the office. The Bishops of each Diocese instituted the structure in their Dioceses, and the methodological training, organised by the SACBC Migrants and Refugees Office, enables them to reach out to their Parishes and locations.

A comprehensive methodology of work was developed between SACBC, Dioceses, Parishes, and various locations. Each leadership sphere has its own tasks and participation in developing the Bishops' Resolutions at all levels.

SACBC is a coordinated network of dedicated partners/collaborators who traditionally work for the well-being of migrants and refugees in Southern Africa, operating throughout this Office. For more information, please consult the directory published by the SACBC Migrants and Refugees Office available on the website www.sacbc.org.

Report - Documentation and Access to Education for Undocumented and Stateless Children in South Africa
PILOT PROJECT BY THE CENTRE OF FAITH AND COMMUNITY AT THE UNIVERSITY OF PRETORIA IN COLLABORATION WITH THE SOUTHERN AFRICAN CATHOLIC BISHOPS' CONFERENCE, CARITAS AND OTHER PARTNER ORGANISATIONS.
Southern African Catholic Bishops' Conference
UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA
Caritas South Africa

Research report

Bishop Kiziti sharing the word of God

Jesuit Refugee Service Staff, facilitators, and SACBC Migrants and Refugees Office

COMPREHENSIVE CARE PROGRAMS, EMERGENCY ASSISTANCE, TRAINING AND SENSITISATION ACTIVITIES, AND SPIRITUAL GUIDANCE FOR MIGRANTS AND REFUGEES, JOÃO BATISTA SCALABRINI CENTRE, MOZAMBIQUE

Location: Mozambique, Maputo Province, Moamba-Ressano Garcia

Operating globally, this congregation supports migrants and refugees through comprehensive care programs, including housing, legal assistance, and spiritual guidance. The work involves collaboration with local parishes, government agencies, and international organisations to deliver effective services. Beneficiaries participate in various stages of program implementation, fostering a sense of ownership and community. They can actively participate in monitoring and evaluation processes and make proposals for activities and changes. The João Batista Scalabrini Centre efforts have been transformative, helping individuals rebuild their lives and integrate into new communities.

The João Batista Scalabrini Center is in Ressano Garcia, a town in southern Mozambique, bordering the Republic of South Africa (RSA). This is the busiest border in the country, resulting in a large flow of people crossing it, both regularly and irregularly. In 2023, the activists of João Batista Scalabrini Centre participated in 1708 home and street visits to monitor different variables like school attendance, referral to health services, and employers' awareness of young migrant children and resident. The centre also offered emergency assistance for migrant children, youth, orphans, and vulnerable children (OVCs), identified during home visits by the activists, who first assess their needs, and then refer them for access to the appropriate services. In the period under review, this activity covered a total of 421 beneficiaries, of whom 327 are new. The project provided 314 meals, 225 food baskets, 1729 hygiene items, 263 pieces of clothing, and 881 telephone calls. Additionally, 42 beneficiaries were referred to and accompanied to health services.

The Centre also supported 108 migrant children, youth, and OVCs in obtaining identification documents. Moreover,130 primary school children, of whom 76 were new, received school reinforcement and,

throughout the year, the project offered a total of 11,057 lunches to 60 children. The João Batista Scalabrini Centre provided support for the return and retention (payment of school fees, school supplies, uniforms, etc.) of 279 migrant children, youth, and OVCs. Fees were paid for 22 beneficiaries, while 49 students were provided with uniforms (pants/skirts and shirt) and 231 with school supply kits.

In terms of advocacy, in 2023, the João Batista Scalabrini Centre conducted some information campaigns in secondary schools about the dangers and risks of crossing the border irregularly to South Africa. Thirteen collective awareness activities were carried out in classrooms about the dangers and risks of crossing the border irregularly: three at Ressano Garcia Secondary School for 11th and 12th -graders, and ten at the Scalabrini Center for professional training, amounting to 1,155 beneficiaries. In addition, 2,874 people in transit were individually sensitised about the risks and dangers of crossing the border irregularly and 5,000 leaflets were produced for awareness campaigns. Training meetings on children's rights with community and religious leaders were also held totaling 41 participants, including 14 religious leaders, 3 community leaders, 7 activists, and 17 members of the reference group. During this period, 22 lectures were held on the rights of children, reaching the sensitisation of a total of 2,454 members of the Ressano Garcia community.

The staff of the João Batista Scalabrini Centre consists of 3 Scalabrinian Sisters who are part of the management, namely Sr. Rita de Cássia Luiz (Director), Sr. Rosani Maria Carminatti (Treasurer), and Sr. Marilene Zanella (Secretary); 5 full-time employees (social educator, cook, servant, monitor, and guard); 8 teachers for courses and school reinforcement; 12 Activists; 5 Collaborator; and other general workers.

The village of Ressano Garcia is characterized as a transit space, with a predominance of informal work, and thus there is the centre needs to seek its true vocation, making the mission sustainable. The activities are carried out through projects funded by MISERIOR, Save The Children, Scalabrinian Foundation, Conrad Hilton Sister, and other organisations. The João Batista Scalabrini Centre works in a network with the District Reference Group for Child Protection and the fight against human trafficking and irregular migration. There are six partner entities in the Reference Group: SENAMI (National Migration Services), Border Guard, Social Action, PRM (Police of the Republic of Mozambique), Maguaza Reception Center, and Pfuka Lixile.

ADDRESSING THE PASTORAL NEEDS OF MIGRANTS AND ITINERANTS THROUGH AWARENESS, DIRECT ASSISTANCE, AND SPIRITUAL CARE, EPISCOPAL COMMISSION FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE (CEPAMI), ANGOLA AND THE DEMOCRATIC REPUBLIC OF SÃO TOMÉ AND PRÍNCIPE

Location: Luanda - Angola

This commission addresses the pastoral needs of migrants and itinerants in Angola and São Tomé et Príncipe. Their activities include raising awareness about migration challenges, advocating for migrants' rights, and offering direct assistance like food, shelter, and spiritual care. Collaboration with local dioceses and international partners enhances their outreach. Their target population includes economic migrants, refugees, returnees, internal migrants, and victims of human trafficking.

The beneficiaries of its programs are refugees from the Democratic Republic of Congo, Sudan, Eritrea, Guinea Conakry; immigrants from China, Vietnam, Brazil, and Portugal; and internal migrants. Beneficiaries are engaged in program assessments and feedback, ensuring that services align with their needs. Their work has strengthened community resilience and support systems for vulnerable populations.

Concerning its pastoral obligations, in 2023, CEPAMI carried out many activities, responding to pastoral demands, presenting alternatives for pastoral dynamism, mainly through training activities for animators, conferences, celebrations, and participation in various initiatives. In collaboration with local dioceses, networking with other organisations, international partners, and a team of 850 volunteers, CEPAMI has enhanced their outreach. In planning, executing, and evaluating their work and services, CEPAMI counts on the support of its think-tank team with the national priests appointed by the Episcopal Conference, laypeople invited to assist, and social educators. Before implementing any activity, planning is done, and the commitment of volunteer laypeople is secured to help the organisation in its mission. This highlights the inclusive nature of the organisation.

Some of the positive impacts of CEPAMI are the training of new animators for the Pastoral Care of Migration, who assist in welcoming, promoting, accompanying, and integrating those who seek the organisation's assistance. Both religious and social training were provided in 5 dioceses, in addition to national training and the annual CEPAMI assembly. All these trainings ensure that pastoral care for migration and an assertive welcome exists in all dioceses and parishes.

Some CEPAMI practices are sustainable through third-party financial assistance, and the training provided helps spread the pastoral of welcome everywhere. Training often needs to be repeated, especially in microcredit and self-sustainability workshops offered to refugees and children.

Through its skills development program, the organisation empowers migrants through training in different courses, including hairdressing, nail care, decoration, soap making, and sewing. To enhance their communication skills and facilitate their engagement and integration process within their host communities, CEPAMI provides Portuguese classes, tutoring, and literacy classes to both migrants and members of their host communities.

To be more effective and efficient in their work with migrants and refugees, CEPAMI works in partnership with various migrant-related organisations. The organisation also relies on international funding to carry out its mission of empowering people on the move.

Although the dynamics of migrants in various countries might be different, according to CEPAMI, since the focus of their work is on assisting and supporting migrants within their host communities, it can be replicated in other situations.

PROMOTING SOCIAL JUSTICE, PEACE, AND HUMAN RIGHTS, AND PROVIDING SPECIFIC PASTORAL CARE AND HUMANITARIAN ASSISTANCE FOR MIGRANTS, REFUGEES, AND IDPS, COMMISSION EPISCOPAL JUSTICE ET PAIX (CENCO), DEMOCRATIC REPUBLIC OF CONGO

Location: Kinshasa, Democratic Republic of Congo

As a commission of the National Episcopal Conference of Congo, Justice et Paix operates in 26 provinces of the DRC and in the 48 dioceses in the country to promote social justice, peace, and human rights. Its activities include conflict resolution, legal advocacy, and providing pastoral care to affected communities. Collaborating with governmental and non-governmental organisations ensures a coordinated approach to addressing systemic injustices. Beneficiaries are encouraged to participate in workshops and discussions, fostering empowerment and community engagement. The commission's efforts have been pivotal in advocating for vulnerable groups and promoting reconciliation in conflict-affected regions.

Given their scope of action, the bishops have entrusted the commission of developing and proposing specific pastoral care for migrants, refugees, and internally displaced persons. The situation of migrants, particularly internally displaced persons in the Democratic Republic of Congo, is overly complex. The context is, in fact, profoundly marked by armed conflicts, insecurity, and, to a lesser extent, by the consequences of climate change, notably in the agglomerations along Lake Tanganyika, i.e., recurring floods. Although the humanitarian situation has significantly deteriorated, the DRC remains one of the most neglected humanitarian crises, with a glaring lack of political attention and chronic funding deficits. Furthermore, this humanitarian crisis is marked by the mass displacement of populations (according to the latest IOM reports, the DRC has about 6.9 million internally displaced persons. There are also human rights violations, physical mutilations, summary executions, sexual violence, massacres of civilian populations, arbitrary arrests and detentions, and destructions of health centers and schools.

In this context, the Catholic Church of Congo, through its two commissions, namely Caritas Congo and Justice and Peace Congo, provides displaced persons with psychosocial, legal, and material support through the rehabilitation of school structures (with the help of the Congolese state and/or international donors); food distribution in displaced persons camps, particularly in North Kivu; and the distribution of seeds and small agricultural tools, as well as education in the culture of non-violence and peace.

The positive impact of Justice et Paix is to be understood on two levels. First, there is the level of pastoral accompaniment. The presence of Caritas and Justice and Peace agents testifies to the Church's solicitude and solidarity with IDPs. Secondly, at the humanitarian level, its work contributes, to some extent, to the improvement of the very difficult living conditions of vulnerable people living in camps.

Human resources are readily available to assist the mission in its work, however, financial resources are not as promptly available. A recent export report indicates that only 35% of humanitarian response plans were funded. This will always represent a challenge. Concerning the implementation of innovative thinking to contribute to the livelihoods of IDPs and local communities, Justice and Peace, together with funding from certain international partners, has financially supported some mini-income-generating projects, whose objective was to empower local communities, reducing their dependence on external aid.

Justice and Peace has a participatory approach, establishing citizen structures called "Local Participatory Governance Committees" (CLGP) in all dioceses of the country. Through these committees, local communities are involved in planning, implementing, and evaluating the mission. Regarding the collaborative approach, Justice and Peace and Caritas Congo work in partnership with UNHCR, UNICEF, UNDP, the European Union, USAID, and the Congolese Government.

The replicability of their work in other contexts, presenting a comparable situation, is possible since the situation of internally displaced persons is the same across the African continent. Wherever human beings are in distress, the Church must make its contribution by recalling the fundamental principles of "living together," which are hospitality and respect for human rights.

PASTORAL CARE OF MIGRANTS AND REFUGEES - FOSTERING INTEGRATION AND INCLUSION WHILE FIGHTING DISCRIMINATION OF ECONOMIC MIGRANTS, REFUGEES, ASYLUM SEEKERS, AND VICTIMS OF HUMAN TRAFFICKING, CATHOLIC DIOCESE OF PORT LOUIS, REPUBLIC OF MAURITIUS

Location: Rose Hill, Mauritius

Since 2022, the diocese of Port-Louis has been an office specifically dedicated to the Pastoral Care of Migrants and Refugees, under the responsibility of deacon Josian Labonté. "Welcome, protect, promote, integrate" is the office's motto. Pastoral agents and Christians in the diocese are strongly encouraged to make a more sustained contribution to welcoming and supporting migrants within their parishes in Mauritius.

The key activities of the diocese include:

1. Supporting and Coordinating Foreign Communities by assisting with integration into parishes through tailored initiatives and activities and promoting cultural and spiritual inclusion among migrants.

2. Maintaining direct communication with migrant communities using posters, WhatsApp groups, and direct outreach and informing them about their rights and available resources.

3. Advocacy Against Discrimination by raising awareness among Mauritians about the challenges faced by foreign workers through press articles, interviews, and public campaigns to promote inclusivity.

The target groups of the Catholic Diocese of Port Louis include economic migrants, refugees, asylum seekers, and victims of human trafficking, primarily from various African nations, India, the Philippines, and Madagascar. The focus is solely on foreign communities, as their challenges differ from local migrants. The Catholic Diocese of Port

Louis' work in the pastoral care of migrants and refugees regularly seeks inputs from beneficiaries during masses, cultural activities, and joint events.

The diocese collaborates with organisations like Caritas Ile Maurice, IOM, and UNHCR to provide food, shelter, and support to asylum seekers. Moreover, it works with CTSP (Trade Union) for legal and counselling services for migrant workers.

In terms of impact, the diocese has managed to have both a medium-term impact, consisting of improved communication and integration of migrants into local communities, and a long- term impact, consisting of greater awareness among Mauritians about the growing presence and contributions of foreign workers, fostering mutual understanding.

The organisation has a dual-level focus: firstly, it operates at a faith level, encouraging migrants of Catholic faith to integrate into parish communities, and secondly, at a national level, promoting understanding and coexistence between Mauritians and foreign populations.

PROVIDING AID, HOLISTIC SUPPORT, AND COMPASSIONATE CARE TO VULNERABLE POPULATION, THE CATHOLIC CHURCH OF ALGIERS, ALGERIA

Location: Algiers, Algeria

This secular Christian and Muslim organisation has served as a sanctuary for those in need. From its inception, the organisation has offered support to vulnerable Algerians and, since the 1970s, to sub-Saharan students, migrants, refugees, and asylum seekers. The honorary presidents include the Archbishop of Algiers (Cardinal) and the Principal Pastor of the Methodist Church in Algiers. The organisation's leadership also includes a Muslim Secretary-General, Brother Jan Heuft PB (President), and a diverse steering committee composed of Christians (local and foreign) and Muslims.

The objectives of the Catholic Church of Algiers are to:

1. **Provide aid to the vulnerable:** This objective involves assisting Algerians, migrants, asylum seekers, and refugees in distress, especially those without documentation, and supporting individuals in extreme poverty by ensuring a respectful and dignified life.

2. **Collaborate for solutions:** Working with organisations such as UNHCR, IOM, CCFD (France), Cimades (France), the Red Crescent, the Red Cross, and various embassies and facilitating voluntary return to home countries or resettlement in other nations, including Canada and the USA.

3. **Offer holistic support:** Addressing critical needs such as housing, healthcare, work opportunities, and education and prioritizing mothers and children by providing medical care, housing, and schooling (from primary to technical education). The organisation also supports deaf youth through education and organizing youth camps in impoverished areas of Algiers during the summer.

4. **Support with end-of-life care:** Which includes offering compassionate care for sick people in hospitals and in the communities, anointing of the sick, visiting them for prayers, and accompanying individuals in their final moments, providing dignity in death. They also support families with bereavement services including guidance to cope with grief.

The organisation bridges faith and humanity, fostering solidarity between Christians and Muslims. It emphasizes daily spiritual reflection and collective action to alleviate suffering. Leaders and members share both the joys and struggles of those they assist, praying together and working towards a more just and compassionate world. After more than six decades, the organisation remains steadfast in its mission. Despite insurmountable challenges, it continues to extend a lifeline to the most vulnerable, calling on faith, collaboration, and determination to change a merciless world for the better.

The key challenges that the organisation faces include:

- Addressing housing, healthcare, and security issues for the vulnerable.
- Providing education and opportunities for children and youth, while ensuring respect for women.
- Accompanying many individuals through death and burial, often under extremely challenging circumstances.
- Managing growing demands with limited resources, in a world that often turns a blind eye to the suffering of migrants dying in the Sahara or the Mediterranean.

ATLANTIC MIGRATION ROUTE

This section of this report entails the best practices of the "Atlantic Migration Route," a common and active migratory route from and through West and North Africa to the Canary Islands and Southern Europe. Firstly, it gives an overview of the "Africa-Europe Network for Human Mobility" (RAEMH) and the "Atlantic Hospitality Route" projects, that work with people on the move in this region, and then it zones into the work of other organisations, congregations and dioceses that are also working with people on the move within this migratory route.

As further described in the next paragraphs, the Dicastery for Promoting Integral Human Development (DPIHD) has been playing an important part in the "Atlantic Hospitality" project.

The Dicastery, in fact, as part of its accompanying role, has been supporting the initiative through various activities, among which the holding of two consultations (in January 2022 and in May 2024) to discuss with the respective bishops how to provide a better response to existing pastoral challenges.

THE "ATLANTIC HOSPITALITY ROUTE" PROJECT, WORKING GROUP OF THE DIFFERENT REALITIES INVOLVED, WEST AND NORTH AFRICA

Location: West and North Africa

According to the NGO Caminando Fronteras, in 2024, an average of 30 people either died or went missing every day on the Euro-African western border, commonly known as the "Atlantic Migration Route". Departures from the Moroccan, Mauritania, Senegalese, and Gambian coasts to the Spanish archipelago of the Canary Islands are increasing in number, as well as the number of shipwrecks, while the reception capacity in the Canary Islands is in crisis. 9,757 people have died on this path in 2024, making the Atlantic route one of the world's deadliest.

Faced with this dramatic observation, the need to create links between the dioceses positioned along this journey appeared to be decisive. The initiative of the "Atlantic Hospitality Route" project was, thus, born in January 2022 from a concern shared by the bishops working in the region.

The project brings together 32 dioceses in 10 countries positioned along this migratory path between West Africa and the Canary Islands. It aims to contribute to the protection and safety of people on the move on the Atlantic route, by serving people's freedom of choice to decide whether to emigrate or stay in their land of origin. Through a coordinated and supportive network between the dioceses of origin, transit and arrival, the project seeks to promote an integral pastoral care for and with people on the move, at the service of life.

The three objectives of the Atlantic Hospitality project are as follows: to provide precise information at each stage of the migratory journey on the dangers of the route, the legal difficulties in Europe, as well as on their rights at the border; to save lives, by facilitating access to safe spaces for the comprehensive care of people in transit; and to work in a network, promoting communication between development projects in dioceses and in countries.

To do this, a working group composed of members of the Dicastery for Integral Human Development, the Migration Commission of the Spanish Bishops' Conference, a representative of the African dioceses along the Atlantic route, the Africa-EuropeNetwork for Human Mobility (RAEMH) and the International Catholic Commission for Migration (ICMC), works in a coordinated manner. In 2024, a "Guide to Atlantic Hospitality", a directory of services to help people who choose the Atlantic route, was published.

PROVIDING COMPREHENSIVE SUPPORT PEOPLE ON THE MOVE WHILE PROMOTING A MORE FRATERNAL VIEW OF HUMAN MOBILITY, THE AFRICA-EUROPE NETWORK FOR HUMAN MOBILITY (RAEMH), WEST AND NORTH AFRICA

Location: West and North Africa

The Africa-Europe Network for Human Mobility (RAEMH), created in 2021, brings together 11 Catholic Church organisations working in the field of human mobility in West Africa (Côte d'Ivoire, Guinea, Niger, Mali, Senegal), North Africa (Morocco, Mauritania), and Southern Europe (Spain, France, Italy). Positioned at different stages of the migratory journey (origin, transit, destination), the members of the RAEMH work in direct contact with people on the move.

Driven by a common desire to contribute to the promotion of a more fraternal view of human mobility and more respect for people, the organisations involved share the conviction that networking can improve the quality of services for the most vulnerable people they support. The RAEMH is thus a space for exchange and sharing, where organisations strengthen their skills in the field of human mobility.

In 2023, the RAEMH defined priority themes that guided the activities set up by the network in the coming years: the reception and support of people in a situation of mobility, the registration of births in the civil registry-documentation, the return to the country of origin, the construction of a common narrative on human mobility, confidentiality and protection of personal data, and, thus, the question of mourning and disappearance in the context of migration. Various activities are organised around these crucial questions, such as webinars, training workshops, professional missions between structures, exchanges of practices and tools, etc.

The RAEMH also publishes a monthly newsletter retracing the main news of the region covered by the network in connection with the theme of migration and asylum.

RAEMH is a network open to other actions and projects of the Church in the field of human mobility and works in close collaboration with Caritas Internationalis. RAEMH is also an active member of the collective project of the "Atlantic Hospitality Route".

RAISING AWARENESS AND ATTENTION TO PEOPLE ON THE MOVE'S VULNERABLE MATERIAL AND SPIRITUAL CONDITIONS, PASTORAL CARE OF MIGRANTS, APOSTLESHIP OF THE SEA, TOURISM, AND ITINERANT PEOPLE, THE REPUBLIC OF CÔTE D'IVOIRE

Location: Côte d'Ivoire

The Pastoral Care of Migrants, Apostleship of the Sea, Tourism, and Itinerant People's mission is to bring good news and bear witness to the Church's concern for people on the move. Therefore, the sector is present, on one hand, with migrant, refugee, and diaspora communities and, on the other, in the various places of mobility- outside bus stations, airports, ports and related places dedicated to the other sectors of the PMAM sub-commission. The college of volunteers is made up of four people working on a part-time basis, considering their professional activities. These people have other parish occupations or at the level of the PMAM sub-commission. The activities aim to attract attention to people on the move who, given their mobility situation, are not attached to any parish and find themselves in a precarious condition on the material, moral and spiritual level.

To achieve its mission, the Pastoral Care of Migrants, Apostleship of the Sea, Tourism, and Itinerant People held a meeting with the parishes, identifying the first human resources of the communities. The parishes were classified into two categories, namely parishes with large foreign communities, which are now the main target parishes in the sector, and other parishes with small foreign communities or secondary parishes. To this end, visits to parishes were organised to raise awareness and inform parish priests. Every year, the "Pastoral Care of Migrants, Apostolate of the Sea, Tourism and Itinerant People" organises with the participation of both national and non-national communities, the "Mass of the Diasporas". In this mass the communities carry their flags during the entrance and exit processions, the intentions of the Universal Prayer, and the offertory.

The organisation highlights the need to capitalize on the close relationship that has been created with the communities during the

preparation of the Mass of the Diasporas, aiming to meet each community to better understand its organisation and needs. To expand its reach and impact, the organisation, plans to approach the Chaplain of the English-speaking communities to identify these communities and establish relationships with them and the non-African communities, particularly European, American, and Asian.

Monthly meeting with the great commission during the preparation of the Mass of the Diasporas with the communities- Seamen's Club

Meeting with the Main Commission during the preparation of the Mass of the Diasporas

ADDRESSING THE PASTORAL CARE AND HOLISTIC SUPPORT OF MIGRANTS, REFUGEES, AND VICTIMS OF TRAFFICKING, EPISCOPAL SUB-COMMISSION FOR THE PASTORAL CARE OF MIGRANTS/REFUGEES, THE REPUBLIC OF CÔTE D'IVOIRE

Location: Côte d'Ivoire

As part of the Catholic Bishops' Conference of Côte d'Ivoire, this sub-commission addresses the pastoral care of migrants, refugees, and victims of trafficking. Activities include providing psychosocial support, entrepreneurship training, and raising awareness about the dangers of irregular migration. Their collaborative efforts involve governmental agencies, community leaders, and organisations like Saint Egidio and CICM. Beneficiaries include migrants and IDPs from West and Central Africa. Participative approaches involve beneficiaries in planning and reintegration activities. In 2023, the sub-commission supported 60 returning migrants and conducted 10 awareness sessions, fostering socio-economic integration and restoring dignity to affected individuals.

Through a participative approach, in liaison with leaders of the different organisations of the concerned individuals and a vulnerability criterion, the organisation identifies and selects beneficiaries. In 2023, through a project called "Project for Psychosocial Assistance and Support for the Economic Reintegration of Vulnerable Migrants in Côte d'Ivoire," the organisation supported 60 returning migrants who attempted to cross the Mediterranean by canoe and 40 at-risk youth who were deemed potential migrants. This project came to fruition thanks to the support of CICM's involvement in providing psychosocial support to beneficiaries and training them in entrepreneurship and basic financial management. To empower the beneficiaries, 83 received assistance to start an income-generating activity and 17 followed qualifying training, including 5 in cooking and pastry, 10 in refrigeration and plumbing, and 2 in early childhood professions as childcare assistants. Also, the organisation, through a holistic approach involving community leaders and religious guides from other denominations, conducted 10 sensitisation and awareness programs on the dangers

of irregular migration. Furthermore, the organisation provided food and non-food assistance, alongside other sub-commissions of the Episcopal Commission for the Service of Integral Human Development (Caritas, Health, Justice-Peace, and Environment), to refugees from Burkina Faso in the northern and northeastern parts of Côte d'Ivoire fleeing Jihadist attacks.

As part of the organisation's approach towards social cohesion and integration, the Diocesan Diaspora Day was celebrated at the Saint Pierre parish in Anoumabo, a cosmopolitan neighbourhood in Marcory in the diocese of Abidjan, with an intercultural mass, followed by a shared meal featuring the gastronomic flavours of both national and non-national communities, and with musical notes unique to each culture. Through this endeavour, migrants and members of the host communities were exposed to diverse cultural practices, enhancing the potential of facilitating their integration process.

Despite its engagement in supporting the different categories of migrants in Cote D'Ivoire, the organisation faces significant financial challenges that adversely affect the implementation and sustainability of its designed projects.

ADDRESSING THE PASTORAL NEEDS OF INDIVIDUALS AND COMMUNITIES AFFECTED BY HUMAN MOBILITY, MIGRANTS AND REFUGEES OFFICE - CATHOLIC BISHOPS' CONFERENCE OF CÔTE D'IVOIRE, THE REPUBLIC OF CÔTE D'IVOIRE

Location: Côte d'Ivoire

Located in Côte d'Ivoire, West Africa, the organisation operates across all 15 dioceses of the Catholic Church in collaboration with diocesan commissions. Acting as the body of work and reflection for the Catholic Bishops' Conference of Côte d'Ivoire, it focuses on addressing the pastoral needs of individuals and communities affected by human mobility. The organisation seeks to provide support to those deprived of ordinary pastoral care, while developing approaches tailored to the needs of each group.

The organisation's mission centers on supporting migrants, returnees, displaced persons, and victims of human trafficking, while raising awareness of the risks associated with irregular migration.

In 2023, this mission was exemplified through a range of initiatives designed to promote human dignity and social integration. Efforts were made to empower vulnerable individuals by equipping them with the tools for self-reliance. This included psychosocial assistance, vocational training, and support for income-generating activities. Through these efforts, the organisation works to embody the Church's commitment to inclusion and solidarity, providing a space for peaceful and fraternal encounters while promoting human and Christian dignity.

The Office also assisted with the "Psychosocial Assistance and Economic Reintegration Support Project for Vulnerable Migrants in Côte d'Ivoire," the ten sensitisation and awareness programs and humanitarian assistance alongside the Episcopal Sub-Commission for the Pastoral Care of Migrants/Refugees (see above). Similarly, the 109th World Day of Migrants and Refugees was celebrated in the parish of St. Mary Magdalene in Yopougon, with activities highlighting the risks of irregular migration. To honour the memory of migrants who lost their lives

attempting to reach Europe, the organisation partnered with the Saint Egidio community to hold a prayer service called "Dying of Hope."

The primary beneficiaries of the organisation's work originate from West, Central and East African countries, including economic migrants; refugees; asylum seekers; displaced persons and returnees, predominantly Ivorian; and victims of human trafficking from neighbouring countries such as Burkina Faso, Mali, and Nigeria.

Despite operating with a team of 10 volunteers and limited financial resources, the organisation has made a tangible impact on improving the lives of vulnerable individuals and communities. By restoring dignity to returnees and victims of trafficking, fostering inter-religious dialogue, and promoting socio-economic integration, the organisation contributes to building a more inclusive society. Efforts to ensure transparent communication and accountability are supported by data-driven reporting tools, which allow the organisation to identify and address gaps in its operations.

The organisation actively involves beneficiaries in the planning, implementation, and evaluation of its projects. Through consultations with community leaders and broader discussions with stakeholders, beneficiaries are selected based on vulnerability criteria. Stakeholder committees are established to oversee project implementation and evaluation, ensuring a participatory approach that encourages ownership and accountability.

Collaboration plays a vital role in the organisation's success. Working in synergy with other sub-commissions of the Episcopal Commission, such as Caritas, Health, and Justice-Peace, as well as vocational training centers and entrepreneurship firms, the organisation builds partnerships to enhance its impact. While challenges persist in securing sustainable financial and human resources, these collaborative efforts continue to improve and expand the scope of the organisation's work.

In conclusion, the organisation's commitment to supporting vulnerable individuals and fostering inclusion reflects its mission to serve as a beacon of hope and solidarity. Through innovative practices, participatory approaches, and collaborative partnerships, it strives to address the challenges of human mobility while promoting dignity, respect, and shared humanity. Its work provides a model that can be replicated in other contexts, offering valuable insights into addressing similar challenges worldwide.

REINTEGRATION PROJECT SUPPORTING MIGRANTS' RETURN WITHIN THEIR HOME COMMUNITIES THROUGH PSYCHOSOCIAL SUPPORT AND SPIRITUAL CARE, CARITAS GAMBIA, GAMBIA

Location: Serrekunda, Gambia

Based in Serrekunda, Caritas Gambia runs a reintegration project that supports migrants returning to their home country, whether voluntarily or involuntarily. As migrants return home, they need a support structure that will facilitate their integration process within their returning communities, re-establishing their lives and livelihoods. With a team of nine (seven staff, one intern, and one volunteer), Caritas Gambia provides social, economic, and psychosocial support, including rebuilding social networks, achieving financial stability through entrepreneurial activities, and addressing mental health challenges. This process covers social dimensions which involve helping returnees rebuild their social networks and regain acceptance in their communities. Spiritual care is woven into the work through daily prayers and weekly Eucharistic celebrations. Beneficiaries are primarily Gambians, including voluntary and forced returnees from European Union (EU) member states.

In most circumstances, most returnees, especially those who are forcefully returned, lack financial stability. As a result, they cannot adequately support themselves and their loved ones. To integrate them economically, Caritas Gambia provides returnees with financial assistance to engage in entrepreneurial activities that allow them to become self-sufficient. Also, understanding the importance of housing and how its provision facilitates the integration process of returnees, Caritas Gambia through the EURP provides housing support for returnees, ranging from house construction, household goods, and house renovations. Secure housing is, in fact, fundamental for creating a stable environment that supports reintegration. Caritas Gambia's housing interventions reflect broader trends in reintegration support, addressing a basic need given the high cost of accommodation, especially in urban Gambia.

In health promotion, Caritas Gambia engages returnees through counselling sessions to better understand their challenges and needs. Caritas also works closely with the Tanka Tanka Psychiatric Hospital to provide returnees with mental health conditions and others comprehensive mental health and psychosocial support services.

As many returnees' experience trauma, stress, and a sense of failure upon returning to their home countries, the psychosocial aspect of reintegration addresses the mental health and emotional well-being of returnees. Therefore, Caritas Gambia offers counselling and referral to mental health services that are essential in helping returnees cope with these challenges. Also, the organisation supports returnees with training and skill-building initiatives, and any form of gainful engagement in innovative ways. This entails upgrading of existing wells, construction of a 16-room Hostel ensuite, sinking two additional boreholes (with elevated water tanks, solar-powered pumping system, and network of pipes), renovation of the conference hall and training rooms, procurement of agricultural equipment for semi-mechanized farming, procurement of small ruminants and medications and securing veterinary services.

To attain its objectives, Caritas Gambia collaborates with other organisations such as Caritas Internationalis, UNICEF, Caritas International Belgium, Caritas Africa, Catholic Relief Services, West Africa Network for Peace Building (WANEP) Gambia, Danish Refugee Council, Dutch Refugee Council, Ministry of Health, Ministry of Basic and Secondary Education, Job club Germany, Rotary Ireland, and local ministries that support its initiatives. Their role is to provide support in kind or cash which is further distributed to identified beneficiaries. The organisation also uses a participatory approach where beneficiaries actively participate in developing reintegration plans tailored to their realities.

To ensure the sustainability of the organisation's reintegration programs, Caritas Gambia prioritizes the assessment and monitoring of its projects. However, the organisation is confronted with the challenge of inadequate finance which affects its endeavors to make its programs more holistic and sustainable.

PROVIDING PASTORAL CARE, HUMANITARIAN SUPPORT, AND VOCATIONAL TRAINING TO YOUNG SUB-SAHARAN MIGRANTS, MISSIONARIES OF ST. CHARLES - SCALABRINIANS – DIOCESE OF RABAT, MOROCCO

Location: Rabat, Morocco

Based in Rabat, Morocco, this congregation provides pastoral care and humanitarian support to young sub-Saharan migrants stranded in Morocco. Their work includes street pastoral care, offering food, clothing, and medical assistance, and creating dignified spaces for young migrants. The congregation also offers activities such as soccer, crafts, and vocational training that provide therapy and hope. Collaboration with friendly parishes in Italy and other donors ensures resource availability. Beneficiaries are involved in program feedback and craft initiatives, fostering a sense of community. The congregation's innovative approach has humanized migration, providing material and moral support to hundreds of young migrants and building bridges between diverse communities.

The Congregation operation within the Diocese of Rabat in Morocco, plays a vital role in addressing the needs of migrants, refugees, and other vulnerable populations. This work is carried out against the backdrop of a predominantly Muslim society, where Catholics form a small minority of 30,000–35,000 among a population of 37 million. The Catholic community in Morocco is diverse, encompassing individuals from nearly 100 nationalities, and is deeply committed to values of fraternity, dignity, solidarity, dialogue, and respect.

The apostolate's activities focus on supporting sub-Saharan migrants who often endure traumatic and violent journeys through countries such as Mali, Algeria, and Mauritania, only to become stranded in Morocco for extended periods. These migrants face harsh realities, including homelessness, overcrowded living conditions, and the perilous risks of attempting illegal crossings to Europe. The apostolate's mission centers on "humanizing migration" through street pastoral care, providing both material and emotional support.

Key activities include distributing food parcels, medicine, and clothing to young migrants encountered on the streets of Rabat. Special efforts are made during Christian and Muslim holidays to restore dignity through shared meals in restaurants and organised events like food raffles. Additional initiatives involve promoting small-scale crafts and creative projects, such as the production of icons, lavender soaps, lamingtons, and greeting cards. These items are sold at church doors, providing a modest income and fostering a sense of purpose.

Sports have also been integrated as a form of therapy and community building, with the establishment of soccer teams. These teams receive support for transportation, field rentals, and meals, funded through sponsorships secured by media outreach. Furthermore, vocational training in gardening, ecology, and electricity offers practical skills and opportunities for economic independence. These efforts are complemented by continuous psychological and moral support, creating a reference point for hundreds of young migrants.

The work is sustained by two dedicated individuals—a Scalabrinian missionary and a missionary from the White Fathers—along with support from friendly parishes in Italy and fundraising through published articles. The approach emphasizes awareness, continuous feedback, and collaboration among diverse stakeholders, including local Christian communities, migrants, and European supporters. The positive impacts of this work are evident in the immediate relief provided to migrants: the medium-term benefits of vocational training and social integration and the long-term goal of fostering dialogue and mutual understanding between Muslims and Christians and sub-Saharan migrants and Europeans. The program's sustainability is ensured through a combination of resourcefulness, community support, and innovative thinking, making it a replicable model for similar contexts.

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